On the purpose of the Alchemy of Human Happiness

I was a hidden treasure, and I loved to be known;
so I created creation in order to be known.

Praise be to God for what He has granted as inspiration
and for making known to us that which we did not know.

God has sent down upon you the Book and Wisdom,
and has made known to you that which you did not know. Q.4.113

To know thy self is to know thy lord, and the self-disclosure of god can only come from interpersonal confession and mastery over the nafs. When we gain mastery of our nafs, then there arise the possibility to have introspection where our private lord reveals his face (the private face) in the polished mirror of our awareness. Its the private lord that bestows us with awareness of his hidden information that is unique and singly known so that it can be fitted and understood in a larger collective context and thereby become revealed. My hypothesis is that the Futuhat is written with this purpose in mind so that it can be annotated with this hidden knowledge, the revealed hidden knowledge can thereby be trusted to have a degree of truth so far as it has an interconnecting or clarifying role to play in passages that would otherwise be difficult to understand. The puzzling together of such hidden information, gives us the clarifying teleological meaning to the famous lines of the hadith of the hidden treasure, i.e the treasure is still hidden, and it cannot be known or understood if it is hidden. The nafs is our veil, and what must be polished away to reveal the private face of our private lord, who wants to be fitted in the puzzle of **con-science. There is not yet any objective knowledge (known to all),** because the nafs hide what the private lord knows about himself from our awareness. When the private face can look in the polished mirror of our awareness, we then can begin to gain a fuller understanding and meaning of things we have done, said or written or experienced in the past, and that this can contain expressions that come from our private lord, where we have forgotten what we once understood, or that it was hidden from our full recognition and understanding. When we start to notice correspondences and fitting coincidences between our privately held experiences and externally manifested accounts, the process starts in interrogating and scrutinizing if there is some value to what we think we know. We can also understand the value that the introspective mirror can have, because it should be polished and revealed to reflect the extrospective eye of our neighbor, (meaning the private lord should speak and act through us directly). This brings the possibility to get more coincidental information regarding ourselves through the knowledge of another persons private lord, this way, two lords can exchange information which can bring about significant progress towards the quest of revealing the hidden treasure.

Everyone has two faces or ways of looking: one towards the single
centre of being, which is 'private' or special to the individual concerned
and constitutes their direct relationship with reality, and one towards
the circumference of manifestations, which is shared with others. It is
through the private face that one's utter neediness is recognized.
This applies to everything in existence, not only human beings.
Everything that exists in the world has a private face to its Creator,
and all are given knowledge and educated through this private face,
whether they are aware of it or not.

Observe His Face in every happening of existence,
And do not try to tell anyone else about It
(This means that you should only reveal your own hidden knowledge,
and that an account of hidden knowledge can only be valid if it has
been written or spoken directly by the person it belongs to)

The only thing that distinguishes people of God from each other is their knowledge of this face:
'some know that God reveals Himself to every existent from this private face, and some do not.'
One aspect of this knowledge is the recognition that all actions are really divine action, and someone who realises this
is said to have been 'freed from the bondage of secondary causes'. In this connection it is interesting to note an apparent paradox:
in this spiritual ascension the follower receives knowledge through the private face directly from God and yet at the same time he meets
the prophets in each heaven, who act as instructors. These apparent prophetic 'intermediaries' are really nothing but ways in which divine
knowledge is disseminated, depositories of secrets and mysteries who know that they are inseparable from their origin –
like a candle whose light comes from having been lit, and which can transmit its light to any other as yet unlit candle.
As is explained elsewhere by Ibn 'Arabī , the recognition of utter need towards God includes all forms of interaction,
and being free from secondary causes and knowing the original Causer does not mean eradicating or interfering with
the apparent order of cause and effect. - Stephen Hirtenstein